THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens, and give ear O earth: For the Lord hath spoken."—ISAIAH i, 2.

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DIVINE ECCLESIASTICISM.

IN an article which appears in the *North American Review* for April, a very common and growing opinion is thus expressed:

"Christ established no church, neither Catholic nor Congregational, nor any church between the two. All ecclesiasticism is of human origin.

"Neither one church nor another, therefore, can be justified in claiming to be the original Church of Christ."

This is advanced as a plea for what is known as Congregationalism, or that system of worship and church government that gives the name of "Independents" to its followers in many parts of Europe and America. Numbers of people in other sects entertain similar notions, and thus the erroneous idea gains ground that membership in any church is not essential to a Christian life in this world or to salvation in the world to come.

That no ecclesiastical organization now extant "can be justified in claiming to be the *original* Church of Christ," is a fact that cannot be successfully disputed. But that this is so because there was no original Church of Christ, is capable of complete refutation. It is because of general apostasy from the original Church that none of the churches of modern times can be justified in claiming to be the original body. Comparison of any or all of the existing sects with the Church described and alluded to in the New Testament will demonstrate this. Neither in form, spirit, doctrine or ordinances do any of the churches which have been set up by human authority bear even a fair resemblance to the primitive Church of Christ. Nor is this surprising, if the theory laid down in the article in the *Review* is correct:

"A church is but a voluntary assembly of believers united by their belief."

Under such a definition there cannot be any true Church of Christ. There may be Catholic, Episcopal, Presbyterian, Methodist, Baptist, Congregational, and numerous other churches, but none of them has any right to the title of "The Church of Jesus Christ," because He has no voice or authority in their establishment. They are nothing more nor less than the creations of men. They are not divine—they are only human. No wonder that there should be such

a diversity of doctrine among them, and so little real union of sentiment and spirit within each one of them.

It is surprising, with the Bible as the recognized standard and "only guide" of these churches, that any of them can take the position that Christ established no Church, and that man and not God has always been the originator of ecclesiasticism. True religion must come from God to man, and correct forms of worship and Church government must be divinely ordained. It is the duty of man to obey, and the right of God to accept or reject. The creature must not dictate to the Creator, but the greater must command and direct the less. And the true believer exclaims with the Great Master: "I come not to do my own will, but the will of Him that sent me."

The "Church in the wilderness," composed of the tribes of Israel, received all the ordinances and rites, covenants and commandments, order of worship and every ceremonial direct from God by revelation. All things were to be done as shown to Moses in the mount. When Jesus the greater Prophet came, He, by divine command, took a step in advance of that system revealed through Moses, and after fulfilling all that the older Church required, established a higher form with a greater manifestation of the divine Spirit. He commenced the establishment of His Church when He chose the Twelve Apostles and sent them out to proselyte and officiate in His name. He then called the Seventy for similar purposes. He taught them the doctrines which they were to preach, and the baptism and other ordinances which they were to administer. He instructed them in many things which do not appear in the meagre accounts preserved of His life and ministry, and when He departed, sent the Spirit of truth "to teach them all things" and "guide them into all truth."

We learn from such of their writings as have come down to us, that Christ did establish a Church, and that it was one body wherever its members might be. All the different branches, or churches, or organizations of Church members were parts of the one organism, imbued with the one spirit and having the one form of doctrine. Paul wrote to "the Church of God" at Corinth:

"Now ye are the body of Christ and members in particular.

"And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. xii, 27, 28; see also Eph. iv, 11—16).

The Church of Christ was the Church of God, because the Son did nothing of Himself, but everything as commanded by the Father, who "gave him to be head over all things to the Church" (Eph. i, 22). The term "Church of God" is used all through the writings of the Apostles as an organization under the direction of the Lord, having authority to discipline its members, prescribe rules for their conduct, and cast them out for disobedience. It was not established by a voluntary association of believers, as their notions or whims might suggest, but was a divine organism, like the body of a man, and derived its life as well as its existence from Deity.

After Jesus had commenced the organization of His Church, He gave authority to its ministers to regulate its affairs. In explaining how contending members should be disciplined if they could not be reconciled, He said:

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear thee, then, tell it to the Church: but if he neglect to hear the Church let him be unto thee as a heathen man and a publican.

"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Mat. xviii, 16-18).

If Jesus established no Church, what did he mean when, referring to the revelation of God to Peter that He was the Christ, he said:

"On this rock will I build my Church, and the gates of hell shall not prevail against it" (Matt. xvi, 18).

Paul says: "He is the head of the body, the Church," and "He is the savior of the body;" and,

"Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the

word, that he might present it to himself a glorious Church," etc. (Eph. v, 25—27).

When the apostles were sent into all the world to "preach the Gospel to every creature," they built up branches of the Church composed of people who believed, repented, and were baptized for the remission of sins, and were confirmed with the gift of the Holy Ghost by the laying on of hands. In this way "the Lord added to the Church daily such as should be saved" (Acts ii, 22). And the apostles "ordained Elders in every city" who were appointed "overseers" to "feed the Church of God," and Bishops to "take care of the Church of God," all of which was done by commandment and revelation, by the will of God, and not according to the notions or precepts of men. There, then, was ecclesiasticism that was *not* of "human origin."

It is because of a complete departure from divine ecclesiasticism that human ecclesiasticism has been resorted to, and hence the multiplicity of jarring sects throughout divided Christendom. Divine ecclesiasticism is ONE and harmonious, human ecclesiasticism is diverse and discordant. One has a settled order, established ordinances, a fixed standard and authoritative government, the other is shifting and unstaple, the creature of opinion, and without a common criterion or controversial finality.

Independent thinkers who are believers in the divine mission of Jesus of Nazareth, finding defects in all the organizations claiming to be the Church of Christ, and tracing their origin to human sources, have concluded that an ecclesiastical system is not essential, or that it is not a divine appointment. But Biblical history shows that with each new dispensation God has appointed persons to act by His authority, and that true believers in the heavenly message have always come under a system directed by those divinely delegated ecclesiasts. And if no such organization and authority have existed for many centuries, there is all the more need for a new dispensation, a restoration of the primitive "Church of God."

When repentant believers were baptized under apostolic administration, they were by that means initiated into the Church of Christ; they were baptized into Christ and became part of the one body of which He is the head. They were then under the guidance of those apostles, prophets, evangelists, pastors, teachers, etc., who were placed in the Church "for the work of the ministry, the perfecting of the Saints, and the edifying of the body of Christ," until all should come into "the unity of the faith." A Church of Christ is essential, then; its authority, ordinances and government are essential, and without it there is no good reason for believing that the services, assemblies and organized systems of worship of professing Christians are any more acceptable to God than those of the heathens.

It is claimed in the article in the *Review* that the saying of Jesus: "Where two or three are gathered together in my name, there am I in the midst of them," is a warrant for Independent Congregationalism, and is against the idea of a general Church. But examination of the context shows that this referred directly to the members of the Church, under the direction of the apostles having power to discipline them, to cast them out for transgression, and to "bind on earth" and it should be "bound in heaven," and to "loose on earth" and it should be "loosed in heaven" (Matt. xviii).

We are thankful to know, beyond doubt, that while the Church of Jesus Christ of Latter-day Saints cannot claim to be "the original Church of Christ," because that ceased to be on earth when the great apostasy became general, it is a restoration of the Church of Christ with all its original doctrines, discipline, officers, ordinances, spirit, gifts, power and authority. It is one body with Christ for its living head, directing, guiding, inspiring and communicating with it for the consummation of all things in this "dispensation of the fullness of times." And it will ultimately gather in one all things that are in Him, from all congregations, all sects, all nations, tribes and tongues, and the Church and Kingdom of God will yet extend over all the earth, and all nations will serve and obey Him in the way that He Himself has appointed.—*Deseret News.*

WILD YOUTH'S TAX ON LIFE.*

BY HENRY WARD BEECHER.

MEN are accustomed to look upon the excesses of youth as something that belongs to that time. They say that of course the young, like colts unbridled, will disport themselves. There is no harm in colts disporting themselves, but a colt never gets drunk. I do not object to any amount of gaiety or vivacity that lies within the bounds of reason or of health; but I do reject and abhor, as worthy to be stigmatised as dishonorable and unmanly, every such course in youth as takes away strength, vigor, and purity from old age. I do not believe that any man should take the candle of his old age and light it by the vices of his youth. Every man that transcends nature's laws in youth, is taking beforehand those treasures that are stored up for his old age; he is taking the food that should have been his sustenance in old age, and exhausting it in riotous living in his youth. Mere gaiety and exhilaration are wholesome; they violate no law, moral or physical. I do not object to mirth or gaiety, but I do object to any man's making an animal of himself by living for the gratification of his own animal passions. People frequently think that to require in the conduct of youth that which we expect in later life has something of Puritanism in it. Men have an impression that youth is very much like wine—crude and insipid until it has fermented, but when it has fermented, and thrown down the lees, and the scum has been drawn off, the great body between is sound and wholesome and beautiful. I am not one that thinks so. I think that youth is the beginning of the plant life, and that every wart or excrescence is so much enfeeblement of its fruit-bearing power. I do not believe that any man is the better for having learned the whole career of drunkenness or of lust, or the dallyings or indulgences that belong to a morbid life. A young man who has gone through these things may be saved at last, but in after life he has not the sensibility nor the purity nor the moral stamina that he ought to have. He has gone through an experience but for which his manhood would have been stronger and nobler. I thoroughly disbelieve that a man is any better for having in his youth passed through an experience that developed his animal nature and his lustful appetites. Excess in youth, in regard to animal indulgence, is bankruptcy in old age. For this reason I deprecate late hours, irregular hours, or irregular sleep. People ask me frequently, "Do you think there is any harm in dancing?" No, I do not. There is much good in it. "Do you, then, object to dancing parties?" No; in themselves I do not. But where unknit youth, unripe muscle, unsettled and unhardened nerves are put through an excess of excitement, treated with stimulants, fed irregularly and with unwholesome food, surrounded with gaiety which is excessive, and which is protracted through hours when they should be asleep, I object, not because of the dancing, but because of the dissipation. It is taking the time that unquestionably was intended for sleep, and spending it in the highest state of exhilaration and excitement. The harm is not in the dancing itself; for if they danced as do the peasants, in the open air, upon the grass under the trees, and in the day, it might be commended, not as virtuous, but still belonging to those negative things that may be beautiful. But the wassail in the night, the wastefulness—I will not say of precarious hours, for hours are not half so precarious as nerves are—the dissipation, continued night after night and week after week through the whole season, it is this I deprecate as eating out the very life. I am not supersitious of observances, but I am always thankful that there are forty days of Lent in the year when folks can rest from their debauches and dis-

* This article was written by Mr. Beecher only a fortnight before his death. It was probably his last contribution to periodical literature.

sipations; when no round of excessive excitement in the pursuit of pleasure is permitted to come in and ruin the health and cripple the natural powers of the young. The appetites of youth, which either in social or in solitary life drain down the vitality and impair the constitution, are so many insidious assaults on old age. I would that the young knew how clearly these things are written. God's handwriting is very plain and very legible to those who have eyes to see. There is not an intelligent physician that does not read, as he walks through the street, the secret history of the lives of those whom he meets, and that, too, without following them in their midnight career. I care not to have men come to me and state their secret courses; I can read it in the skin and in the eye. There is not one single appetite of passion that has not its natural language, and every undue indulgence of that appetite or passion leaves that natural language more or less stamped upon the skin, upon the features, upon the expression of the face, or the carriage of the body. There is always some token that tells what men are doing, if they are doing anything to excess. Pride has its natural language; mirthfulness has; goodness has. Nobody doubts this. So have the passions their natural language. Men think that if they commit their wickedness in secret places, or in the night, that it is not known. It is known, although no man may ever say to them: "Thou art guilty!" The use of stimulants in youth is another detraction from happiness in old age. Men usually take what they least need. In other words, we follow our strongest faculties, and not our waeker ones; and therefore if men are excessively nervous they almost invariably seek to make themselves more so. I rejoice to say that I was brought up from my youth to abstain from tobacco. It is unhealthy; it is filthy from beginning to end. In rare cases, where there is already some unhealthy or morbid tendency in the system, it is possible that it may be used with some benefit; but ordinarily it is unhealthy. I believe that the day will come when a young man will be proud of not being addicted to the use of stimulants of any kind. I believe the day will come when not to drink, not to use tobacco, not to wast one's strength in the secret indulgence of passion, but to be true to one's nature, true to God's law, to be sound, robust, cheerful, and to be conscious that these elements of strength and health are derived from the reverent obedience of the commandments of God, will be a matter of ambition and endeavor among men.—*Knowledge.*

THE DECLINE OF DUTY.

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THE materialism of the time is its most conspicuous characteristic. The pursuit of wealth and what wealth will bring absorbs nine-tenths of the available human energy. In making rules and regulations for the maintenance of order and for the preservation of that individual freedom held to be most conducive to the general welfare, law has been far more influential than ethics. The consequence is that we live under a code which is largely conventional, and which, if it does not enjoin immoralty, produces many sinister effects by ignoring its social consequences. No man fairly grounded in ethics can fail to recognise the grotesque inconsistency of a system under which the man who, by elaborate deception and misrepresentation, cheats his fellows on Wall Street out of a fortune is held to be "smart" and clever, and is welcomed by honest men and women without hesitation: while the man who breaks into a store and steals a few dollars' worth of goods is sent to prison for a long term of years. No clear-sighted observer can avoid perceiving the preposterousness of such a system. The scoundrel whose cold-blooded calculations result in the ruin of hundreds: who is directly responsible for as much misery as a minor war could cause; who drives men to suicide, women to shame

children to privation and suffering; whose every dollar is, without figure of speech, stolen from his neighbors, passes tranquil and admired through the world, reaps all possible material benefit from his ill-gotten wealth, and receives, at all events so far as can be seen, the respect and deferential submission of society. . . . So far the encouragement of individualism has been the national object. Unquestionably it has had splendid material results. To-day labor is opposing this method of development by a system which discourages individualism, and seeks to accomplish large purposes through a subordination, discipline, and self-sacrifice suggesting rather the system invented by Ignatius Loyola than anything to be expected from the democratic nineteenth century. No matter what the character of the instrument employed, however, the ultimate aim is identical with that of the nation, namely, material prosperity. Everywhere the influence of the spiritual upon life is declining, and this notwithstanding some appearances to the contrary. Intellectual discussion of spiritual ideas does not compensate for the absence of spirituality in actual conduct. Intellectual assent to doctrines never translated into practice has indeed been the world's favorite method of evading its higher duties and obligations in all times. To-day, however, we are passing beyond the conventional hypocrisies of our ancestors, and are actually demolishing edifices which they at the worst only neglected, while pretending to venerate. Nothing need be said here as to the validity or non-validity of the modern destructive criticism. For the purposes of this argument it is only necessary to record the fact of its development, and to consider its effects upon contemporary thought and conduct. It must be reckoned with as one of the agencies which are moulding the age for good or evil. The general reasoning upon it is crude but practical. If, it is argued, this is the only life to be lived, then it can be made worth living only by gratifying every impulse and indulging every desire which can be gratified and indulged without outraging the rights of others so much as to expose us to their active enmity or interference. No doubt this is a false theory of life from any point of view; as false from that of the atheist as from that of the Christian. But the many are not philosophers, and it seems to them reasonable and just, and they put it in practice to the best of their ability, if with sorrow enough results. Their failure to make it answer their expectations unfortunately suggests to them the suspicion that the fault lies in the existing order of things, which they easily persuade themselves has been arranged entirely to suit the prosperous. A natural sequence of such reflections is impatience with, then hatred of, and finally a desire to overthrow the system supposed to have such drawbacks. Materialism encourages the lust of possession, and sharpens the zeal for the use and abuse of power. Before the war of the rebellion a Southern statesman once observed in a public address, "The poor will not always consent to remain poor, with the ballot in their hands." Perhaps there was some touch of prophetic insight in that observation. Certainly the march of materialism seems to be bringing us daily nearer to a period when the question suggested may be forced upon the consideration of the country. A materialist civilisation can never be a safe one. When it appears most prosperous and firmly established, it may be undermined and tottering to its fall; for it must rest rather upon the common greed than the common sense of justice, and the more democratic its system the greater will be its danger. Wealth and all that it implies cannot be an efficient substitute for those higher tendencies which expand the mind while subduing the passions; which teach the inferiority of pursuits and desires bounded by the narrow space of physical existence; which lend to the doctrine of humane brotherhood a meaning and a force it cannot derive from mere philosophy; and which afford a compensation for the trials of circumstance and condition in giving to those who follow them a contentment independent of fortune and a hope beyond the reach of human vicissitude.—*Atlantic Monthly.*

COLONIZING MEXICO.

ELDER Heleman Pratt, in a letter dated at the City of Mexico, March 30th, says:

We had a good Conference and have been successful in arranging for those who wish to colonize to be transported at the expense of the government. This will be the first time in the history of the Church that any government has approved and assisted in gathering our people. The officials seem to be very much gratified to have us take some of their countrymen to colonize with us. I received word yesterday that sub-Minister of Colonization, Fernandez Leal, would soon visit the colony, and a very interesting and fair account of the colony has recently been published in one of the leading papers of this city. It is printed in Spanish, French and English. This article was reproduced by the *Two Republics*, under the head of "The Mormon Colony," which, I should think, (in view of their former warnings to the government and their opposition to us) would be very humiliating to them.

"We have just had an hour and a half's conference with J. G. Del Campo and our attorneys and now have everything arranged to conclude the business, and have purchased about 12,000 acres more land, where there is cultivatable land, grass, fuel and timber enough for at least fifty or seventy-five families. To-morrow we hope to get the titles to these and have the titles to the original 20,000 hectaras, near Ascension. All these negotiations in connection with the work of getting a town organization, a grant or contract of colonizing the Caroles purchase, permission to open and construct a toll road from Jaurez to Caroles and on to Sonora, and to have the mail extended to our towns, coupled with preparation to take this first company to the colony, are what are occupying our attention, and owing to the very difficult manner of transacting business in this city, we have our hands full. Our health is good and we hope to have these things all arranged and go the 2nd of May. —*Territorial Enquirer, May 3rd.*

THE NUMBER OF JEWS IN THE WORLD.

CONCERNING the figures of the entire Jewish population on the globe there is a difference of opinion among the statisticians, but the "Hebrew Annual" declares that France contains 600,000; Germany, 562,000, of whom 39,000 inhabit Alsace and Lorraine; Austria-Hungary, 1,044,000, of whom 688,000 are in Galicia and 638,000 in Hungary; Italy, 40,000; Netherlands, 82,000; Roumania, 265,000; Russia, 2,552,000; (Russian Poland, 798,000); Turkey, 105,000; Belgium, 3,000; Bulgaria, 10,000; Switzerland, 7,000; Denmark, 4,000; Spain, 1,900; Gibraltar, 1,500; Greece, 3,000; Servia, 3,500; Sweden, 3,000.

In Asia there are 300,000 of the race; Turkey in Asia has 195,000, of whom 25,000 are in Palestine, 47,000 are in Russian Asia, 18,000 in Persia, 14,000 in Central Asia; 19,000 in India, and 1,000 in China. In Africa, 8,000 Jews live in Egypt, 55,000 in Tunisia, 35,000 in Algeria, 50,000 in Morocco, 6,000 in Tripoli, 200,000 in Abyssinia.

America counts 230,000 among her citizens, 20,000 more are distributed in other sections of the trans-atlantic continent, while only 12,000 are scattered through Oceanica. In short, the entire total of the Hebrew race on the surface of the globe is estimated at 6,300,000.

Forced smartness of speech is never amusing, and is often merely rudeness. Wit is the salt of conversation, not its food, and the wit of genuinely good manners "ne'er carried a heart-stain away on its blade."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 30, 1887.

FAITH AND WORKS.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Paul to the Saints at Ephesus, Eph. ii, 10).

Works are the natural results of faith. In the worship of "the only true God" we must have faith that He is, "and that He is a rewarder of them that diligently seek Him," or we could never trust in Him or obtain that evidence promised that all who would do the will of the Father should know of the doctrine, for in the Gospel of Jesus Christ this is the promise, showing that faith with works leads to knowledge, for the promise is to those who will *do* the will of the Father that they shall *know* of the doctrine. To have faith in God and in His Son Jesus Christ, is to have faith in His doctrine, to believe in the atonement, and to accept the conditions of the Father. This will ensure us the grace of God, because we manifest our faith by our works, and so become justified by faith. This is all very natural and proper. For instance, when we hear His Gospel proclaimed by authority and our hearts are pricked, we very naturally ask, "What shall we do?" For when God sends a message unto the world He requires them to do something, and the above question arises from the hearts of believers.

Well, in the first place, having by belief become converted, we are required to repent. Why? Because we are living in sin, the imagination of our hearts are evil; we have been conceived in sin and we have "inherited lies, vanity, and things wherein there is no profit," and our fear toward God has been taught us by the precepts of men who were as ignorant of His ways as we ourselves were. Consequently we have to separate from them, to be taught of God. Again the Holy Ghost, through the Prophet Jeremiah, says:

"The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. xvii, 9, 10).

Now it is only the pure in heart who have the promise that they shall see God; consequently, as there is to be a change of heart, it is necessary that we should repent,—that we should

"Cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord:

though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land" (Isaiah i, 17—19.

These are the conditions—"cease to do evil; learn to do well," to be "willing and obedient." Why? Because we are sinners, and sinners cannot have eternal life. God will not save men in their sins, but He proposes to save us from our sins, or from the just penalty of our sins; and this He does because He loves His children, and He has promised that if they will turn from their wickedness, "and do that which is lawful and right," they shall live and not die. Here is the philosophy of repentance—it purifies the heart and prepares men for the presence of God.

Then, having repented, men are prepared for baptism by immersion for the remission of sins, that by obedience to the command of the Father—viz., that "all men everywhere must repent and be baptized"—they may gain the blessings promised to the "willing and obedient." Thus works are the result of faith and bring the promised blessing—the gift of the Holy Ghost—and this brings the knowledge of the doctrine of the Father.

No man can understand the things of God only by the Spirit of God; and if men ever know "the only true God and Jesus Christ," whom to know is "life eternal," they will obtain that knowledge through the revelations of the Spirit of God. But if they do not believe in the acts—the works, God has commanded in His Gospel, they will die in their sins and be damned for disobedience.

This has nothing to do with the law of Moses to which Paul made references. The law of Moses was sustained by the Jewish Rabbis as essential to salvation, but they did not accept the doctrine of Christ. They perished because they rejected the message God sent through His Son and the apostles, because they had no faith, consequently no works, and so perished in their unbelief; but those who believed obeyed the Gospel. Their obedience was manifested by their works, which was the outgrowth of their faith, and caused the Apostle Paul to say of the Saints at Ephesus: "Ye are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The payment of tithes and offerings is the result of faith. It does not matter what position a man is in, or what his circumstances, he generally could do with a little more money than less. His natural cupidity would cause him to hold on to what he has and seek for more. But in the dispensations of His providences it hath pleased God to appoint the bounds of the habitations of many of His Israel amongst the working classes and the poor. He requires them to consecrate a tenth of their means to His service in order that He may prove them, and to give them an opportunity of proving Him. His ways are not our ways, and that is why the wisdom of man fails to find Him out or understand Him. We believe God when we believe what He says, and then practice the principles and doctrines He teaches, and it is this that develops the works that are the result of faith, by which we secure the knowledge promised. God will have those who love Him develop that fact by being "willing and obedient," for He will have a tried people—mere lip service is an abomination in the sight of God. He wants the hearts of men

and they must trust and prove Him if they expect to gain His favor. The difference between the Saints of God and the world in their ideas of faith and works is this: The Saints believe in doing the will of God, and that secures to them a knowledge of the doctrines they advocate as far as they have practiced them. But there are some even among the Saints who have faith only in the principles and ordinances by which they enter the Church and at that they stop. Their early tradition prevents their growth in the Gospel; they hear the word of the Lord, but they do it not. The Lord bears with them and encourages them to do His will, but their ears are heavy and their hearts eventually wax cold, and they lose the light and apostatize from the truth. This is the result of faith without works. They rob the Lord because they have no faith in His ways, and therefore through unbelief have no works, and fail to accomplish what they might have performed had they possessed the necessary faith. It is written that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and "to fear God and keep His commandments is the whole duty of man." The Lord hath spoken, and the willing and obedient alone are justified, and they will prove their faith by their works.

CHANGE OF ADDRESS AND MEETING HOUSE.—The address of the President of the Glasgow Conference is, William Henderson, 119, Main Street, Gorbals, Glasgow; instead of 93, New Road, Parkhead. Their Meeting House is also changed from 8, Watson Street, to 87, Gallowgate, Glasgow.

RELEASES AND APPOINTMENTS.—Elders Quincy B. Nichols, of the Sheffield Conference, and James W. Quayle, of the Norwich Conference, are released to return home with the June 18th Company.

Elder Wm. Henderson is appointed to the Presidency of the Glasgow Conference; Elder James Unsworth to the Presidency of the Manchester Conference; and Elder David Williams to preside over the Welsh Mission.

THE SECOND COMPANY.—The second company of emigrating Saints, for the current season, left Liverpool on Saturday, May 21st, per S.S. *Nevada*. The company was in charge of Elder Edward Davis, and was made up as follows: British, 130; Swiss and German, 34; Hollanders, 10; Icelanders 5; returning missionaries, 8; making a total of 187 souls. We publish an interesting letter from Elder Davis, posted Queenstown, in this issue.

THE JUNE COMPANIES.—The Third Company (Scandinavian) of this year's emigration leaves Copenhagen, May 30th, and will depart from Liverpool on the 4th day of June, per S.S. *Wyoming*,

The Fourth, or regular June Company, will leave Liverpool on Saturday, June 18, 1887, per *Wisconsin*, of the Guion Line. Rates of Fares will be the same as quoted for the First Company, details of which can be found by reference to STAR No. 13 of the present volume.

The names and ages of parties who intend to emigrate with the June 18th Company, should be forwarded to this office or to the Conference President of their District, not later than June 11th.

ABSTRACT OF CORRESPONDENCE.

UNDER date of May 20th, Elder George Miller writes us from Brighton, Sussex, giving us an account of his labors in the ministry since his arrival in the Mission in May 1886. Brother Miller's field of labor has been in the particular section of the country where he was born and reared. He returns to the scenes of his youth to find many of his former associates so degraded by a life of intemperance and sin, that they have no disposition to hear any thing about God or the Gospel of salvation; while others he finds too self-righteous and bigoted to listen to the message he bears to them in the name of the Lord. Elder Miller, when contrasting his own experience with that of his former associates and neighbors, expresses deep gratitude to his God for the Gospel which induced him to become identified with that people who, like the ancient Saints, are everywhere spoken against. He says: "I can truly testify that the promise of the Savior has been verified in my case, wherein he says—'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life'" (Mark x, 29, 30).

Elder Miller and his companion, Elder John Biggs, have met with some success in their labors, having baptized sixteen persons, twelve of whom were first, and four re-baptisms. They have also blessed five children, and two from their District emigrated to Utah. The brethren have commenced holding out-door meetings, and on the fifteenth had rather an exciting time, for when they testified that God had spoken from heaven the people became enraged, and crowded around the brethren, but nothing serious occurred, though the gathering could not be dismissed by singing or prayer.

CORRESPONDENCE.

Queenstown, May 21, 1887.

President George Teasdale:

Dear Brother,—At 6 p.m. we steamed down the Mersey. Before leaving smooth water we divided our people into wards and named them alphabetically and selected from the passengers some capable brethern and set them apart as teachers to assist us in looking to the wellfare of the Saints. We had scarcely completed this arrangement when the vessel began to lurch about, causing a sickly expression to cover the faces of most of the passengers, and in a short time the majority of them were sick or looking squeamish.

Saturday night, 9-30. A strong wind blowing from the N.W., the vessel's course lays within two points of the wind, and, as she cleaves her way through the turbulent waters, the waves dash themselves against her bow, and leap up with a hissing sound and spend their fury in the faces of the few people who have the hardihood to remain on deck. The sky is black and angry looking to the N.E., but sunset gave us a promise of better weather to-morrow.

Sunday, 6 a.m. A clear sky, the sun shining, the vessel's course is now about W., which allows some canvas to be spread forward and helps to keep the vessel steady; the wind has settled down to a steady breeze; a few passengers are on deck enjoying the lovely weather.

8 a.m. All passengers are ordered on deck to give up their tickets

rather a difficult order for most of them to comply with, but with a little patience the tickets are all collected and the effort to get about has created a more cheerful disposition among the people. All well and a lovely morning. We passed Tusker Lighthouse about 7 a.m.

After breakfast the most of the Saints assembled on deck; the Swiss and German are gathered in groups singing the songs of Zion—the trip across the North Sea has helped them to recover from sickness sooner than others of the Saints. The officers are very kind, and a general good feeling seems to pervade the whole of the people.

Noon. The weather is cold and wintry but fine overhead. We expect to be in Queenstown by 3 p.m. Sea tolerably smooth, and vessel steady; the wind has quieted down.

The brethren all unite with me in kind regards to you and all at the office and praying for your welfare.

I remain your brother in the Gospel of the kingdom,

EDWARD DAVIS.

P.S. Queenstown.—We are all feeling splendid, all moving harmoniously and full of hopeful anticipations of a pleasant passage. E. D.

Belfast, May 4, 1887.

President George Teasdale:

Dear Brother,—Knowing the interest you take in the welfare of Zion, I avail myself of the opportunity of communicating to you the present state and future prospects of the work in the Irish Mission.

Much praise is due my worthy predecessor, Elder Smith, and his efficient aids, in the persons of Elders Clyde and Reid, for their zealous and indefatigable labors in this Mission in the midst of such peculiar circumstances, such as would have damped the courage of any but those who know they have been sent on the Lord's errand.

The natives of the "Sister Isle" are a peculiarly excitable race; and, in the larger cities and towns, where Protestantism and Catholicism both have a footing, religious party spirit runs very high. In Belfast the Saints have had lively times, and the Elders, who have been here in the past two years, have a name and place in the minds of the public which will not soon be forgotten.

The public mind is much embittered against us as a people, and when they have found all their endeavor fruitless to dislodge the Elders from a foundation more sure than the wisdom of man, and their man-made theology not sufficient to cope with the principles of eternal truth, they have taken another turn, and we are now placed at a disadvantage through the want of a suitable hall in a respectable locality to which we might invite many of the respectable people who congregate at the Custom House steps to hear the peculiarities of the "Mormon" doctrines.

The meetings of the Saints have been held in private houses during the winter, and since my arrival, on the 23st of March, we have been untiring in our endeavors to get a hall, but invariably we have been asked the name of the sect we represented, and our answer evokes a refusal.

The out-door work has opened with fair prospects, and Brother Clyde informed me before he left that the indications for a good summer's work being done were more favorable than he had seen since his arrival.

My introduction to the Saints and few strangers I have met in Ireland, I must acknowledge, dispelled the unfavorable opinion I had conceived of the Irish Mission and people, and now I am prepared to say I have not met a more whole-souled or more honest people; and although troubled with their little faults and failings like the rest of mortals, they are striving to overcome evil by doing good, and all seem willing to heartily co-operate with me in rolling forth the work. This, of course, is a satisfaction to me for I feel I could do them no good unless I had their entire confidence and faith. My heart is full of faith regarding the work in this part of the Lord's vineyard.

When I walk through the spacious street of this city or along the country roads so thronged, and look upon the intelligent countenances of the people, I feel to exclaim in my heart: Surely the Lord has a people here to

be saved! And my constant prayer to the Lord is, that He will abundantly pour out His Spirit upon them, that they may receive the truth and come to a knowledge of those principles which alone will save and exalt them in the presence of God. Since the first week of my arrival Elder Clyde has baptized three into the fold of Christ, so our work is not entirely at a stand still.

The past three or four Sabbaths a deal of interest has been manifested by the majority of those who assemble at the public "Rostrum," and some incipid interruptions were smartly handled by the Elders who were speaking. Last Sunday the climax was capped, when, after a tolerably quiet meeting had been held at the steps for about forty-five minutes, a disciple of Jarman's, just fresh from England, retailed a lot of that "famous" individual's trash to the delectation of a few of the crowd, who fairly worked into a frenzy when they thought a reply was not to be given; however, a short answer was vouchsafed, which cooled the hot-headed ones a little, and we were allowed to depart in peace.

Such a stir over our "peculiar institutions" awakens a spirit of enquiry among a few of the more thoughtful and honest hearted, and in a conversation with an intelligent man, I was much astonished to learn he had "always looked upoh the patriarchal order of marriage as a true doctrine."

It is our intention to extend our borders during the present season, and there is prospects for labor enough to occupy the time and attention of the Traveling Elders and the local priesthood as well.

I would say by way of encouragement that the school of experience for our missionaries in this land is so vast, and the training they get by coming in contact with the intelligence, mingled with the pure Irish wit of many, is such that any Elder need not fear to come over when the time arrives, and the Lord calls; and, I may candidly say, we have the best field for beneficial experience in the whole of the British Mission.

Brother Reid is still suffering from the effects of his rheumatism, but has hopes that the introduction of warm weather will banish all pain and allow him to accomplish the mission he has been called to perform.

I took a subscription for the STAR, of a gentleman who is not of us, but who desires to learn truth wherever it may be found, so one more number may be added to the lot which are sent here.

Praying always for the welfare of Zion and the Priesthood as the instruments in the hands of the Lord for the accomplishment of His purposes, and wishing to be kindly remembered to all the brethren in the Office.

I remain your brother,

JAMES P. LOW.

UTAH NEWS.

(Summarized from Territorial Papers.)

A new precinct has been established in Weber County, called Kanesville.

Father Thomas Colburn, a member of "Zion's Camp," and a man well and favorably known in Utah, died at Salt Lake City, Tuesday night, May 3rd. He was 85 years and nine months old to a day.

Advices from Stockton, Utah, say that the registrars on making their rounds, were disgusted to meet with voter after voter who declined to take the Tucker-Edmunds oath. Stockton is a strictly non-"Mormon" town.

On Sunday, April 10th, Daniel Carter, an old and respected citizen of Bountiful, Davis County, passed peacefully away at his home, surrounded by his family and nearest friends, at the ripe age of 72 years, 4 months and 18 days. He embraced the Gospel in December 1833.

The Spanish Fork Co-operative Institution are taking commendable strides in the matter of manufactures, being determined not to confine their operations to mere matters of buying and selling. They have established a shoe factory, which is turning out excellent work in that line, and we wish them the success they deserve.

On Monday, May 2nd, in the District Court at Blackfoot, Idaho, the absurd case against John W. Taylor, in which he was charged with "inciting to rebellion," was dismissed. The suit was purely political in the first place, and utterly foundationless. The fate it finally reached was inevitable. We congratulate the gentleman on its being obliterated.

Elder Duncan McAllister, who is expected on a mission to England, was tendered a gold pen and pencil, a substantial purse of money, and a warm address of regret by the members of Zion's Choral Society, on Monday night, May 2nd, in Salt Lake City. Elder McAllister has been secretary of the association from its inception, and it is to his efforts that much of the Choral's success is due.

The Salt Lake *Herald* of Wednesday, May 4th, says: "Two deputy registrars—Neils Anderson, of Richfield, Sevier County, and John Whitbeck, of Nephi, Juab County—thought the Loyal League was bigger than the Utah Commission and the United States Congress combined. They thought the League was the fountain head of law and executive authority and power in the Territory. The Commission formulated an oath in strict accordance with the law of Congress and the registration act of the Territory, and sent that oath to registrars to be administered to those people who had the right to vote. The Loyal League committee formulated an oath cunningly worded to deprive "Mormons" of the right to exercise the franchise. Messrs. Anderson and Whitbeck, assuming that their allegiance was to the Loyal League, discarded the Commissioners' oath, and practiced that of the League, refusing to register those citizens who would not subscribe to the latter. Information concerning the high-handed doings of the officious deputies reached the Commission yesterday, and its verification was promptly followed by the annulment of the appointments of Whitbeck and Anderson as deputy registrars."

The *Deseret Evening News* of May 5th says: "At five o'clock last evening that portion of the first company of this season's emigration from Europe booked to this city arrived over the D. & R. G. W. Ry., in charge of Elder D. P. Callister. At 7-30 p.m., the division for points south of Springville, Utah County, came in on the Utah Central, having traveled *via* the Union Pacific. Most of those destined to other points were met by friends and relatives at the stations along the line and provided for. The company left Liverpool on April 16th, in charge of Elder D. P. Callister. There was considerable sickness among the Saints during the ocean voyage, but all recovered. On the arrival at New York on April 27th, a change was made from the usual route traveled. The company re-embarked on one of the Old Dominion Steamship Company's vessels, and went down the coast to Norfolk, Va., where the Saints were landed and made the journey overland by rail. At Chattanooga a St. Louis *Globe-Democrat* reporter boarded the train, and took a look at the immigrants, of whom, in his dispatch to the paper, he says: 'They

came by way of Norfolk, and are the best equipped immigrants who have arrived in this city for many a day. The party is composed of men, women and children, and they all seem intelligent, are well dressed, and all seem to have money. They regard Utah as possessing all the richness of the promised land.' At Kansas City the company was divided, those going north of Ogden and south of Springville traveling by way of the Union Pacific, in charge of Elder A. P. Eliason, and the other *via* the D. & R. G. with Elder Callister. All arrived at their destination in excellent health and spirits. The Elders spoke in terms of praise of the treatment received at the hands of the steamship company and railway officials along the entire route, and especially that part over which this company made the trip. The officials throughout were courteous, kind and prompt in their business relations."

The Boston Sunday *Record* has the following to say of the work of a young Utah sculptor—Mr. C. E. Dallin: "The Athenian, whose wanderings have brought him in contact with all the principal Indian tribes, has been unable thus far to find any who could be suspected of sitting for the Sargent ideal of Camoset, or for the nondescripts who crouch on the steps of the National Capitol. The sculptured American savage has usually been hewn out of the sculptor's fancy, as children draw mountains after the bee-hive or sugar-loaf pattern on blackboards. Therefore it was that the Athenian was startled by the sight of a clay savage in a studio in this city which is unmistakably an American Indian, and not a tobacco shop sign. The sculptor, Mr. Dallin, has lived among Indians, and has made good use of his eyes. He will hold a private reception during the coming week, and his guests may be assured that they will see a live Indian turned to clay, and not the stereotyped wooden figure at which one is always tempted to sling a stone to wake up or break up the Coney Island gallery design. Those who have seen the spirited Paul Revere, filled with the purpose of his idea of alarm, for which this young sculptor is already crowned, need not the information that sedulous search after the truth of nature is a disgusting characteristic of Mr. Dallin's work. In that admirable portrayal, and now in his Indian, we see the truth, the whole truth, and nothing but the truth. At last we have an Indian chief, with all the great Indian traits when giving audience to strangers, which may end in defiance. The hauteur, the reserve, the lurking distrust, the dread of ridicule, the unfaltering though impassive watchfulness—these characteristics we see. The head and shoulders are proudly thrown back, and the pose of the whole figure is full of dignity. Yet it is also eminently natural. The balance is easy, overstrained in no way, and the position could be maintained long without shifting. The form is stately and well proportioned, but characteristic. The outlines of forehead, cheeks and chin are drawn to the life, and will be so recognized by judges, though the inexperienced observer will miss the familiar cigar store modeling. A test which establishes the accuracy of the artist is the modeling of the upper arm between the shoulder and elbow. This departs widely from the classic Indian proportions, but follows with remarkable accuracy the outlines of life. Mr. Dallin has made an American Indian. His predecessors have made creatures which would make an Indian smile or sneer."